

# ROMANS

**1:1** Paul, *a slave of Christ Jesus, a called apostle*, having been separated for *the good-news of God* <sup>2</sup>which He promised-beforehand through His prophets in *the Holy Scriptures* <sup>3</sup>concerning His Son— the *One* having come from *the seed of David* according-to *the flesh*, <sup>4</sup>the *One* having been designated as *the Son of God* with power according to *the Spirit of holiness* by *the resurrection from the dead*, Jesus Christ our Lord— <sup>5</sup>through Whom we received grace and apostleship for *the obedience of faith* among all the Gentiles for the sake of His name, <sup>6</sup>among whom **you** also are called *ones of Jesus Christ*, <sup>7</sup>to all the *ones* being in Rome, beloved *ones of God*, called saints: Grace to you and peace from God our Father and *the Lord Jesus Christ*.

<sup>8</sup>First, I am giving-thanks to my God through Jesus Christ for you all because your faith is being proclaimed in the whole world.

<sup>9</sup>For God is my witness— Whom I am serving in my spirit in the good-news of His Son— how unceasingly I am making mention of you <sup>10</sup>always in my prayers, asking if somehow now at last I shall be prospered in the will of God to come to you. <sup>11</sup>For I am yearning to see you in order that I may impart some spiritual gift to you so that you *may* be established. <sup>12</sup>And this is *that I may* be encouraged-together-with you among you— through each other's faith, both yours and mine.

<sup>13</sup>And I do not want you to be-unaware, brothers, that often I planned to come to you— and was prevented until now— in order that I might have some fruit among you also, as indeed among the other Gentiles. <sup>14</sup>I am *a debtor* both to Greeks and barbarians, both to wise and foolish. <sup>15</sup>So for my part, *I am* eager also to announce-the-good-news to you, the *ones* in Rome.

<sup>16</sup>For I am not ashamed-of the good-news, for it is *the power of God* for salvation to everyone believing— both to *the Jew* first and to *the Greek*. <sup>17</sup>For *the righteousness of God* is revealed in it from faith to faith, just as it has been written [in Hab 2:4]: “But the righteous *one* shall live by faith”.

## *God's Wrath Is Upon All Sin*

<sup>18</sup>For *the wrath of God* is revealed from heaven against all ungodliness and unrighteousness of people holding-down the truth in unrighteousness.

### *Because God Revealed Enough of Himself In Creation For The World To Be Without Excuse*

<sup>19</sup>Because the *thing* known of God is evident in them, for God made *it* evident to them. <sup>20</sup>For His invisible *things*— both His eternal power and divine-nature— are clearly-seen, being understood since *the creation of the world* in the *things* made, so that they are without-excuse.

### *And Having Known This Truth About God, The World Did Not Honor Him As God*

<sup>21</sup>Because having known God, they did not glorify *Him* as God or give-thanks, but became futile in their thoughts, and their senseless heart was darkened.

### *They Turned From The Glory of The Immortal God To Their Crafted Images of God*

<sup>22</sup>While claiming to be wise, they became-foolish <sup>23</sup>and exchanged the glory of the immortal God for a likeness— *an image of a mortal person* and of birds and of four-footed-animals and of reptiles. <sup>24</sup>Therefore God handed them over in the desires of their hearts to impurity so that their bodies are dishonored among them.

### *They Turned From The Truth To Worship The Creation Rather Than The Creator*

<sup>25</sup>Who exchanged the truth of God for the lie, and worshiped and served the creation rather than the *One* having created— Who is blessed forever, amen. <sup>26</sup>For this reason God handed them over to passions of dishonor. For both their females exchanged the natural [sexual] function for the *one* contrary to nature, <sup>27</sup>and likewise also the males, having left the natural [sexual] function of the female, were inflamed by their craving for one another— males with males committing the indecent-act and receiving-back in themselves the return which was due their error.

### *They Disapproved of Keeping God In Mind*

<sup>28</sup>And as they did not approve to have God in *their* knowledge, God handed them over to a disapproved mind, to do the *things* not being proper— <sup>29</sup>having been filled with all unrighteousness, evilness, greed, badness; full of envy, murder, strife, deceit, malice; whisperers, <sup>30</sup>slanderers, God-haters, violent, proud, boasters, inventors of evils, disobedient to parents, <sup>31</sup>senseless, unfaithful, unaffectionate, unmerciful; <sup>32</sup>who, having known the regulation of God that the *ones* practicing such *things* are worthy of death, not only are doing them, but are also giving-approval to the *ones* practicing them.

### *You Who Know More Truth And Judge Others By It Are Also Without Excuse*

**2:1** Therefore you are without-excuse, O human— everyone judging. For in what you are judging the other *person*, you are

condemning yourself; for you, the *one* judging, are practicing the same *things*! <sup>2</sup>And we know that the judgment of God is according to truth upon the *ones* practicing such *things*.

#### *Do You Think You Will Escape God's Judgment When You Do The Same Things?*

<sup>3</sup>But are you thinking this, O human— the *one* judging the *ones* practicing such *things* and doing them [yourself]— that **you** will escape the judgment of God? <sup>4</sup>Or are you disregarding the riches of His goodness and forbearance and patience, not knowing that the good *thing* of God is leading you to repentance? <sup>5</sup>But in accordance with your hardness and *your* unrepentant heart, you are storing-up wrath for yourself on the day of wrath and the revelation of the righteous-judgment of God, <sup>6</sup>Who will render to each *one* according to his works— <sup>7</sup>to the *ones* seeking glory and honor and immortality in accordance with endurance in good work, *He will render* eternal life; <sup>8</sup>but to the *ones* indeed disobeying the truth and obeying unrighteousness out of selfish-interest, *there will be* wrath and fury.

#### *There Is No Respect of Persons With God Regarding Sin And Judgment*

<sup>9</sup>*There will be* affliction and distress upon every soul of the person committing evil— both of the Jew first and of the Greek. <sup>10</sup>But *there will be* glory and honor and peace to everyone working good— both to the Jew first and to the Greek. <sup>11</sup>For there is no respect-of-persons with God. <sup>12</sup>For all who sinned without-Law will also perish without-Law, and all who sinned under the Law will be judged by the Law. <sup>13</sup>For not the hearers of law are righteous before God, but the doers of law will be declared-righteous.

#### *For Gentiles Will Be Judged By Their Own Standards Insofar As They Agree With God's*

<sup>14</sup>For whenever Gentiles, the *ones* not having the Law, are doing by nature the *things* of the Law, these *ones* not having the Law are a law to themselves, <sup>15</sup>who are demonstrating the work of the Law written in their hearts— their conscience bearing co-witness and *their* thoughts accusing or even defending between one another <sup>16</sup>on the day when God judges the hidden *things* of people according to my good-news, through Christ Jesus.

#### *And Jews Will Be Judged By The Law They Rely Upon*

<sup>17</sup>But if **you** call-yourself a Jew, and rely upon the Law, and boast in God, <sup>18</sup>and know His will, and approve the *things* mattering— being instructed out of the Law— <sup>19</sup>and are confident as to yourself that you are a guide of blind *ones*, a light of the *ones* in darkness, <sup>20</sup>a corrector of foolish *ones*, a teacher of children, *one* having the embodiment of knowledge and truth in the Law, <sup>21</sup>then— the *one* teaching another, are you not teaching yourself? The *one* proclaiming not to steal, do you steal? <sup>22</sup>The *one* saying not to commit-adultery, do you commit-adultery? The *one* detesting idols, do you rob-temples?

#### *Their Transgression of The Law Dishonors God*

<sup>23</sup>You who are boasting in the Law are dishonoring God through transgression of the Law. <sup>24</sup>For “the name of God is being blasphemed among the Gentiles because of you”, just as it has been written [in Isa 52:5].

#### *Circumcision Will Not Help Transgressors*

<sup>25</sup>For circumcision profits if you practice the Law— but if you are a transgressor of the Law your circumcision has become uncircumcision. <sup>26</sup>So if the uncircumcised *one* keeps the requirements of the Law, will not his uncircumcision be counted for circumcision? <sup>27</sup>And the uncircumcised *one* by nature *who is* fulfilling the Law will judge you, the transgressor of the Law with the letter and circumcision! <sup>28</sup>For the Jew in the visible *thing* is **not** a Jew, nor is the *circumcision* in the visible *thing* in the flesh circumcision, <sup>29</sup>but the Jew in the hidden *thing* is a Jew, and circumcision is of the heart, by the Spirit not the letter— whose praise is not from people, but from God.

#### *So Then What Is The Advantage of The Jew?*

**3:1** What then is the advantage of the Jew? Or what is the profit of circumcision? <sup>2</sup>Much in every way. For first— that they were entrusted the oracles of God!

#### *God Will Be Faithful To His Promises To The Jews Even If Some Reject Him*

<sup>3</sup>What indeed if some were faithless? Their faithlessness will not nullify the faithfulness of God, *will it?* <sup>4</sup>May it never be! But let God be [seen to be] true and every person a liar, just as it has been written [in Ps 51:4]: “So that You might be declared-righteous in Your words and prevail in Your being judged”.

#### *But God Is Not Unrighteous To Inflict Wrath On Jews Who Sin*

<sup>5</sup>But if our unrighteousness demonstrates the righteousness of God, what shall we say? God, the *One* inflicting the wrath, is not unrighteous, *is He?* (I am speaking in accordance with human *thinking*). <sup>6</sup>May it never be! Otherwise how will God judge the world?

### *God Holds Jews Accountable For Their Sin Too*

<sup>7</sup>But if the truth of God abounded in my lie to His glory, why am I also still being judged as a sinner? <sup>8</sup>Indeed, *why not say* “Let us do evil *things* that good *things* may come”, as we are blasphemed, and as some affirm us to say— whose condemnation is just!

### *Scripture Declares All Are Accountable And Guilty Before God. None Are Righteous*

<sup>9</sup>Therefore what? Are we better [than they]? Not at-all. For we already-charged *that* both Jews and Greeks are all under sin, <sup>10</sup>just as it has been written: “There is not a righteous *one*, not even one. <sup>11</sup>There is no *one* understanding. There is no *one* seeking-out God. <sup>12</sup>They all turned-away, together they became useless. There is no *one* doing goodness. There is not as-many-as one” [Ps 14:1-3]. <sup>13</sup>“Their throat *is an* opened grave. With their tongues they were deceiving” [Ps 5:9]. “*The poison of asps is* under their lips” [Ps 140:3]. <sup>14</sup>“Whose mouth is full of cursing and bitterness” [Ps 10:7]. <sup>15</sup>“Their feet *are* swift to shed blood. <sup>16</sup>Destruction and misery *are* in their ways. <sup>17</sup>And they did not know *the way of* peace” [Isa 59:7-8]. <sup>18</sup>“There is no fear of God before their eyes” [Ps 36:1]. <sup>19</sup>And we know that whatever the Law says, it speaks to the *ones* under the Law— in order that every mouth may be stopped and the whole world may become accountable to God. <sup>20</sup>Because by *the works of* law no flesh will be declared-righteous in His sight. For through law *comes the* knowledge of sin.

### *But Now Righteousness From God Has Been Revealed*

<sup>21</sup>But now apart from law, *the righteousness of* God has been revealed, being attested by the Law and the Prophets.

### *It Comes As an Undeserved Gift Through Faith In Christ, Who Satisfied God's Wrath*

<sup>22</sup>And *it is the* righteousness of God through faith in Jesus Christ for all the *ones* believing! For there is no distinction, <sup>23</sup>for all sinned and are coming-short-of the glory of God, <sup>24</sup>being declared-righteous as-a-gift by His grace through the redemption in Christ Jesus, <sup>25</sup>Whom God set-forth *as* that-which-satisfies [His wrath] through faith, in His blood— for *the* demonstration of His righteousness because of the passing-by of the sins having previously-taken-place <sup>26</sup>in the forbearance of God; for the demonstration of His righteousness at the present time, so that He *might* be righteous and declaring-righteous the *one* of faith in Jesus.

### *There Can Be No Boasting In Our Works: It Is By Faith For All!*

<sup>27</sup>Where then *is* the boasting? It was shut-out. Through what kind of law? *Of* works? No, but through a law of faith. <sup>28</sup>For we consider a person to be declared-righteous by faith apart from works of the Law. <sup>29</sup>Or *is He* the God of Jews only? *Is He* not also the God of Gentiles? Yes, of Gentiles also, <sup>30</sup>since *there is* one God— Who will declare-righteous *the* circumcised by faith, and *the* uncircumcised through the *same* faith. <sup>31</sup>Do we then nullify *the* Law through the faith? May it never be! On the contrary, we establish *the* Law.

### *What About Abraham?*

**4:1** What then shall we say *that* Abraham, our forefather according-to *the* flesh, has found? <sup>2</sup>For if Abraham was declared-righteous by works, he has a boast— but not before God.

### *His Righteousness Came By Faith*

<sup>3</sup>For what does the Scripture say?— “And Abraham believed God, and it was credited to him for righteousness” [Gen 15:6]. <sup>4</sup>Now to the *one* working, the wages are not credited to *him* based-on grace, but based on debt. <sup>5</sup>But to the *one* not working but putting-faith upon the *One* declaring the ungodly righteous— his faith is credited for righteousness. <sup>6</sup>Just as David also says [in Ps 32:1-2] *as to* the blessedness of the person to whom God credits righteousness apart from works: <sup>7</sup>“Blessed *are the ones* whose lawless-deeds were forgiven and whose sins were covered. <sup>8</sup>Blessed *is the* man whose sin the Lord will never count”.

### *This Occurred Prior To Circumcision*

<sup>9</sup>So *is* this blessedness upon the circumcised, or upon the uncircumcised also? For we say “Faith was credited to Abraham for righteousness”. <sup>10</sup>How then was it credited— to *one* being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision! <sup>11</sup>And he received *the sign of* circumcision, a seal of the righteousness of faith while in uncircumcision, so that he *might* be the father of all the *ones* believing through uncircumcision— so that righteousness *might* be credited also to them— <sup>12</sup>and *the father of the* circumcised to the *ones* not of circumcision only, but indeed the *ones* walking-in-line in the footsteps of the faith of our father Abraham while *he was* in uncircumcision.

### *The Promise Was Not Through The Law But Faith, Making It Firm To All*

<sup>13</sup>For the promise to Abraham or to his seed *that he should be* the inheritor of the world was not through *the* Law, but through *the* righteousness of faith! <sup>14</sup>For if the *ones* of *the* Law *are* inheritors, faith has been made-empty and the promise has been nullified. <sup>15</sup>For the Law brings-about wrath. But where there is no Law, neither *is there* transgression. <sup>16</sup>For this reason *it is* by faith, in order that *it may be* based on grace, so that the promise *might* be firm to all the seed— not to the seed of the Law only, but also to the seed of the faith of Abraham,

### *Abraham Is The Father of All Who Believe*

... who is *the father of us all*—<sup>17</sup>just as it has been written [in Gen 17:5] that “I have made you *a father of many nations*”— before God Whom he believed, the *One* giving-life-to the dead and calling the *things* not being as being,

### *He Believed God's Promise, Contrary To All His Human Circumstances*

<sup>18</sup>... who believed contrary-to hope, upon hope, so that he *might* become *the father of many nations* in accordance with the *thing* having been spoken [in Gen 15:5]: “So shall your seed be”.<sup>19</sup> And not having weakened *in* faith, he considered his *own* body already having become impotent, being about *a hundred years old*, and the deadness *of* the womb *of* Sarah.<sup>20</sup> But he did not waver *in* unbelief with reference to the promise *of* God, but became-strong *in* faith— having given glory *to* God,<sup>21</sup> and having been fully-convinced that what He had promised He was able also to do.

### *His Faith Was Credited To Him As Righteousness, And So Is Ours*

<sup>22</sup>Therefore indeed it was credited *to* him for righteousness.<sup>23</sup> And it was not written for his sake only that it was credited *to* him,<sup>24</sup> but also for our sake *to* whom it is going-to be credited— the *ones* putting-faith upon the *One* having raised Jesus our Lord from *the* dead,<sup>25</sup> Who was handed-over for our trespasses and was raised for our justification.

### *This Means We Have Peace With God And Access To His Grace Through Jesus Christ*

**5:1** Therefore, having been declared-righteous by faith, we have peace with God through our Lord Jesus Christ,<sup>2</sup> through Whom also we have the access *by* faith into this grace in which we stand.

### *And In Spite of Our Afflictions, Our Hope Will Not Disappoint Us, For God Loves Us*

And we are boasting over *the* hope *of* the glory *of* God.<sup>3</sup> And not only *this*, but we also are boasting in the afflictions— knowing that the affliction is producing endurance,<sup>4</sup> and the endurance *is producing* approvedness, and the approvedness *is producing* hope,<sup>5</sup> and the hope does not put-to-shame because the love *of* God has been poured-out in our hearts through *the* Holy Spirit having been given *to* us.

### *For God Shows His Love For Us In That Christ Died To Reconcile And Save Us*

<sup>6</sup>For while we *were* still being weak, yet at *the* right-time, **Christ** died for ungodly *ones*.<sup>7</sup> For one will rarely die for a righteous *person*; for perhaps someone may even dare to die for the good *person*.<sup>8</sup> But God demonstrates His *own* love for us because while we *were* still being sinners, Christ died for us.<sup>9</sup> Therefore *by* much more, having now been declared-righteous by His blood, we shall be saved from the wrath through Him.<sup>10</sup> For if while being enemies we were reconciled *to* God through the death *of* His Son, *by* much more having been reconciled, we shall be saved by His life.

### *Our Boast Is In God Through Jesus Christ*

<sup>11</sup>And not only *this*, but *we are* also boasting in God through our Lord Jesus Christ, through Whom we now received the reconciliation.

### *This Means That Death And Life Each Originated In The Act of One Man*

<sup>12</sup>Because of this, just as through one man sin entered into the world, and death through the sin, and so death went-through to all people because all sinned—<sup>13</sup>for until *the* Law, sin was in *the* world, but sin is not charged-to-the-account, *there* being no law.<sup>14</sup> Nevertheless death reigned from Adam until Moses, even over the *ones* not having sinned in the likeness *of* the transgression *of* Adam, who is a pattern *of* the *One* coming.

### *One Sin Brought Death To Adam's Many. God's Gift Abounded To Christ's Many*

<sup>15</sup>But not as *is* the trespass, so also *is* the grace-gift. For if *by* the trespass *of* the one *man* the many died, *by* much more the grace *of* God and the gift *by* *the* grace *of* the one man Jesus Christ abounded for the many.

### *Death Reigns From One Sin. The Gift Brings a Reign In Life To Those Receiving It*

<sup>16</sup>And not as *what resulted* through one *man* having sinned *is* the given-gift. For the judgment *is* from one *trespass*, resulting-in a verdict-of-condemnation; but the grace-gift *is* from many trespasses, resulting-in a verdict-of-righteous. <sup>17</sup>For if *by* the trespass *of* the one *man* death reigned through the one, *by* much more the *ones* receiving the abundance *of* the grace and *of* the gift *of* righteousness will reign in life through the One, Jesus Christ.

### *Just As One Act Resulted In Condemnation, So One Act Resulted In Justification*

<sup>18</sup>So then, as *it was* through one trespass resulting-in a verdict-of-condemnation for all people, so also *it was* through one righteous-act resulting-in a declaring-righteous *issuing in* life for all people.<sup>19</sup> For just as through the disobedience *of* the one man the many were made sinners, so also through the obedience *of* the One the many will be made righteous *ones*.

### *The Law Increased Sin, But Grace Abounded So As To Reign Through Righteousness*

<sup>20</sup>And *the* Law came-in-beside that the trespass might increase. But where sin increased, grace super-abounded, <sup>21</sup>in order that just as sin reigned in death, so also grace might reign through righteousness, resulting-in eternal life through Jesus Christ our Lord.

### *This Does Not Mean That We Should Keep Sinning Because Salvation Is By Grace*

**6:1** Therefore, what shall we say? Should we be continuing *in* sin in order that grace might increase? <sup>2</sup>May it never be! How shall we who died *to* sin still live in it?

### *Don't You Know That We Died With Christ In Order To Live a New Life With Him?*

<sup>3</sup>Or do you not know that all we who were baptized into Christ Jesus were baptized into His death? <sup>4</sup>Therefore we were buried-with Him through baptism into death in order that just as Christ arose from *the* dead through the glory *of* the Father, so also we might walk in newness *of* life.

### *For We Share In His Death To Sin And His Life With God*

<sup>5</sup>For if we have become united-with *Him* in the likeness *of* His death, certainly we shall be also *in the likeness of His* resurrection, <sup>6</sup>knowing this: that our old person was crucified-with *Him* in order that the body *of* sin might be done-away-with, *so that* we no longer are-slaves *to* sin. <sup>7</sup>For the *one* having died has been declared-righteous from sin. <sup>8</sup>And if we died with Christ, we believe that we shall also live-with Him, <sup>9</sup>knowing that Christ, having arisen from *the* dead, dies no more. Death lords-over Him no longer. <sup>10</sup>For *the death* that He died, He died *to* sin once-for-all. But *the life* that He is living, He is living *to* God. <sup>11</sup>So also you, be counting yourselves to be dead *to* sin but living *to* God in Christ Jesus.

### *So Don't Let Sin Reign In You, But Present Yourself To God As Alive From The Dead*

<sup>12</sup>Therefore do not let sin be reigning in your mortal body so that *you are* obeying its desires, <sup>13</sup>nor be presenting your body-parts *to* sin *as* instruments *of* unrighteousness. But present yourselves *to* God as-if being alive from *the* dead, and your body-parts *to* God *as* instruments *of* righteousness. <sup>14</sup>For sin shall not lord-over you— for you are not under *the* Law, but under grace.

### *This Does Not Mean We Should Sin Because We Are Not Under Law, But Under Grace*

<sup>15</sup>Therefore, what? Should we sin because we are not under *the* Law but under grace? May it never be!

### *You Were Set Free From Slavery To Sin. So Present Yourself As Slaves of Righteousness*

<sup>16</sup>Do you not know that *to* whom you are presenting yourselves *as* slaves for obedience, you are slaves *to* whom you are obeying— whether *slaves of* sin leading-to death, or *slaves of* obedience leading-to righteousness? <sup>17</sup>But thanks *be to* God that you were slaves *of* sin, but you obeyed from *the* heart *the* form *of* teaching to which you were delivered. <sup>18</sup>And having been set-free from sin, you were enslaved *to* righteousness <sup>19</sup>(I am speaking *in* human *terms* because of the weakness *of* your flesh). For just as you presented your body-parts *as* slaves *to* impurity and lawlessness leading-to lawlessness, so now present your body-parts *as* slaves *to* righteousness leading to holiness.

### *The Fruit of Sin Is Shame And Death; Righteousness Leads To Holiness And Life*

<sup>20</sup>For when you were slaves *of* sin, you were free *to* righteousness. <sup>21</sup>So what fruit were you having at that time? *Things* over which you are now ashamed! For the outcome *of* those *things is* death. <sup>22</sup>But now having been set-free from sin and enslaved *to* God, you are having your fruit leading-to holiness. And the outcome *is* eternal life! <sup>23</sup>For the wages *of* sin *is* death, but the gift *of* God *is* eternal life in Christ Jesus our Lord.

### *But We Are Indeed Not Under The Law, For It Only Has Jurisdiction Over The Living*

**7:1** Or do you not know, brothers (for I am speaking *to ones* knowing *the* Law), that the Law lords-over the person for as much time as he lives? <sup>2</sup>For the married woman has been bound *by the* Law *to* the living husband; but if the husband dies, she has been released from the law *of* the husband. <sup>3</sup>So then, while the husband *is* living, she will be called *an* adulteress if she comes *to a* different husband. But if the husband dies, she is free from the law, *so that* she is not *an* adulteress, having come *to a* different husband.

### *We Have Died To The Law In Christ*

<sup>4</sup>So-then, my brothers, **you** also were put-to-death *with reference to* the Law through the body *of* Christ so that you *might* come *to a* different *One*— *to the One* having arisen from *the* dead— in order that we might bear-fruit *for* God.

### *Having Died, We Are Released From The Law Through Which Sin Produced Death*

<sup>5</sup>For when we were in the flesh, the passions *of* sins which *were* through the Law were at-work in our body-parts so as to bear-fruit *for* death. <sup>6</sup>But now we were released from the Law, having died *to that* by which we were being held, so that we *are* serving in newness *of* the Spirit and not *in* oldness *of* the letter.

### *Not That The Law Is At Fault For My Sin*

<sup>7</sup>Therefore, what shall we say? *Is* the Law sin? May it never be! On-the-contrary, I *would* not *have* known **sin** except through *the* Law.

### *Sin Used The Law To Produce Sin In Me*

For indeed I *would* not *have* known coveting if the Law were not saying [in Ex 20:17], “You shall not covet”. <sup>8</sup>But sin, having taken *an* opportunity through the commandment, produced every [kind of] coveting in me. For apart-from *the* Law, sin *is* dead.

### *And Sin Used The Law To Kill Me*

<sup>9</sup>And I was once alive apart from *the* Law. But the commandment having come, sin became-alive <sup>10</sup>and I died. And the commandment for life— this was found *in* me *to be* for death. <sup>11</sup>For sin, having taken *an* opportunity through the commandment, deceived me, and through it, killed *me*.

### *So The Law Is Good*

<sup>12</sup>So-then the Law *is* holy, and the commandment *is* holy and righteous and good.

### *Not That The Law Killed Me. Sin Is To Blame For My Death*

<sup>13</sup>Therefore did the good *thing* become death *for* me? May it never be! On the contrary, *it was* sin, in order that it might become-visible *as* sin while producing death *in* me through the good *thing*, in order that sin might become extremely sinful through the commandment.

### *I Agree The Law Is Good, But The Sin In Me Produces Behavior I Hate*

<sup>14</sup>For we know that the Law is spiritual. But I am made-of-flesh, having been sold under sin. <sup>15</sup>For I do not understand what I am producing. For I am not practicing this which I am wanting, but I am doing this which I am hating. <sup>16</sup>But if I am doing this which I am not wanting, I am agreeing-with the Law— that *it is* good. <sup>17</sup>And now I am no longer producing it, but the sin dwelling in me *is*.

### *I Know I Am Not Good, For I Cannot Do The Good I Want To Do*

<sup>18</sup>For I know that **good** does not dwell in me, that is, in my flesh. For the wanting is present *in* me, but the producing the good *is* not. <sup>19</sup>For I am not doing *the* good which I am wanting, but I am practicing this evil which I am not wanting. <sup>20</sup>But if I am doing this which I am not wanting, I am no longer producing it, but the sin dwelling in me *is*.

### *So The Evil Inside Me Enslaves Me To The Law of Sin And Death In Me*

<sup>21</sup>I find then the law *in* me, the *one* wanting to do the good, that the evil is present *in* me. <sup>22</sup>For I am rejoicing-with the Law of God according-to the inner person. <sup>23</sup>But I am seeing *a* different law in my body-parts waging-war-against the law of my mind, and taking me captive under the law of sin existing in my body-parts. <sup>24</sup>I *am* a wretched person! Who will deliver me from this body of death? <sup>25</sup>But thanks *be to* God through Jesus Christ our Lord! So then, I myself am serving *the* Law of God *with* the mind, but *the* law of sin *with* the flesh.

### *This Does Mean That There Is Now No Condemnation For Those In Christ Jesus*

**8:1** Therefore, *there is* now no condemnation *for* the *ones* in Christ Jesus. <sup>2</sup>For the law of the Spirit of life in Christ Jesus set you free from the law of sin and death!

### *For God Did What The Law Could Not Do, For Those Walking In The Spirit*

<sup>3</sup> For the *thing* impossible *for* the Law, in that it was weak through the flesh, God *did*. Having sent His *own* Son in *the* likeness of sinful flesh, and for sin, He condemned sin in the flesh, <sup>4</sup>in order that the requirement of the Law might be fulfilled in us, the *ones* walking not in-accordance-with *the* flesh, but in accordance with *the* Spirit.

### *For The Way of The Flesh Is Death. But You Are Not In The Flesh, But In The Spirit*

<sup>5</sup>For the *ones* being in accordance with *the* flesh are thinking the *things* of the flesh, but the *ones being* in accordance with *the* Spirit, the *things* of the Spirit. <sup>6</sup>For the way-of-thinking of the flesh *is* death, but the way-of-thinking of the Spirit *is* life and peace. <sup>7</sup>Because the way-of-thinking of the flesh *is* hostility toward God; for it is not subject to the Law of God, for it is not even able. <sup>8</sup>And the *ones* being in *the* flesh are not able to please God. <sup>9</sup>But **you** are not in *the* flesh, but in *the* Spirit— since *the* Spirit of God is dwelling in you. But if anyone does not have *the* Spirit of Christ, this *one* is not of Him.

### *And The Spirit Is True Life In Us Now, And Will Give Life To Our Mortal Bodies*

<sup>10</sup>And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. <sup>11</sup>And if the Spirit of the *One* having raised Jesus from *the* dead is dwelling in you, the *One* having raised Christ from *the* dead will also give-life-to your mortal bodies through His Spirit dwelling in you.

### *So We Are Debtors To The Spirit To Put To Death The Deeds of The Flesh And Live*

<sup>12</sup>So then, brothers, we are debtors— not to the flesh, *that we should* be living in accordance with *the* flesh. <sup>13</sup>For if you are living in accordance with *the* flesh, you are going-to die. But if *by the* Spirit you are putting-to-death the practices *of* the body, you will live.

### *For Those Being So Led By The Spirit Are The Adopted Children of God*

<sup>14</sup>For all who are being led *by the* Spirit of God, these are sons of God. <sup>15</sup>For you did not receive a spirit of slavery again leading-to fear, but you received a Spirit of adoption by Whom we are crying-out “Abba! Father!” <sup>16</sup>The Spirit Himself bears-witness-with our spirit that we are children of God!

### *This Means We Are Joint-Heirs With Christ, Sharing His Suffering And Glory*

<sup>17</sup>And if *we are* children, *we are* heirs also. *We are* heirs of God, and fellow-heirs of Christ, since we are suffering-with *Him* in order that we may also be glorified-with *Him*. <sup>18</sup>For I consider that the sufferings of the present time *are not worthy* to the glory destined to be revealed to us.

### *Creation Itself Groans To Share In Our Glory*

<sup>19</sup>For the eager-expectation of the creation is awaiting the revelation of the sons of God. <sup>20</sup>For the creation was subjected to futility— not willingly, but because of the *One* having subjected *it*— in hope <sup>21</sup>that the creation itself also will be set-free from the slavery of decay into the freedom of the glory of the children of God. <sup>22</sup>For we know that the whole creation is groaning-together and suffering-birthpains-together until the present.

### *We Groan For The Redemption of Our Body*

<sup>23</sup>And not only *creation*, but also ourselves having the firstfruit of the Spirit— **we** ourselves also are groaning within ourselves while eagerly-awaiting adoption, the redemption of our body. <sup>24</sup>For we were saved *in* hope. But hope being seen is not hope, for who hopes-for what he sees? <sup>25</sup>But since we hope-for what we do not see, we are eagerly-awaiting *it* with endurance.

### *The Spirit Groans To Help Us In Our Present Weakness*

<sup>26</sup>And similarly also the Spirit helps our weakness. For we do not know what we should pray as *we* ought-to, but the Spirit Himself intercedes-for *us* with inexpressible groanings. <sup>27</sup>And the *One* searching *our* hearts knows what the mind of the Spirit *is*, because He is interceding for *the* saints in accordance with God.

### *This Means God Is Working All Things Together Toward Our Glorification*

<sup>28</sup>And we know that all *things* are working-together for good *for* the *ones* loving God, the *ones* being called *ones* according to *His* purpose. <sup>29</sup>Because whom He foreknew, He also predestined *to be* similar-to-the-form of the image of His Son, so that He *might* be firstborn among many brothers. <sup>30</sup>And whom He predestined, these He also called. And whom He called, these He also declared-righteous. And whom He declared righteous, these He also glorified.

### *So What Shall We Say To All This? If God Is For Us, Who Will Condemn Us?*

<sup>31</sup>Therefore, what shall we say to these *things*? If God *is* for us, who *is* against us? <sup>32</sup>He Who indeed did not spare *His* own Son but handed Him over for us all, how will He not also with Him freely-give us all *things*? <sup>33</sup>Who will bring-a-charge against *the* chosen *ones* of God? God *is* the *One* declaring-righteous! <sup>34</sup>Who *is* the *one* who will condemn? Christ Jesus *is* the *One* having died, but more, having been raised, Who also is at *the* right hand of God, Who also intercedes for us!

### *Nothing Can Separate Us From Christ's Love; We Are Conquerors Through Him*

<sup>35</sup>What shall separate us from the love of Christ? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? <sup>36</sup>Just as it has been written [in Ps 44:22] that “For your sake we are being put-to-death the whole day. We were considered as sheep for slaughter”. <sup>37</sup>But in all these *things* we overwhelmingly-conquer through the *One* having loved us. <sup>38</sup>For I am convinced that neither death nor life, nor angels nor rulers, nor *things* present nor *things* coming, nor powers, <sup>39</sup>nor height nor depth, nor any other creation will be able to separate us from the love of God in Christ Jesus our Lord.

### *My Heart Has Great Grief And Pain Over Israel*

**9:1** I am telling *the* truth in Christ, I am not lying— my conscience bearing-witness-with me in *the* Holy Spirit— <sup>2</sup>that there is great grief *in* me and unceasing pain *in* my heart. <sup>3</sup>For I *would* pray that I myself *might* be **accursed** from Christ for the sake of my brothers, my kinsmen according to *the* flesh— <sup>4</sup>who are Israelites, *of* whom *is* the adoption and the glory and the covenants and the Law-giving and the [temple] service and the promises, <sup>5</sup>*of* whom *are* the fathers, and from whom *is* the Christ according-to *the* flesh, the *One* being over all, God, blessed forever, amen.

### *But Not All Abraham's Physical Children Are Children of God*

<sup>6</sup>But it is not such as that the word of God has failed—for not all these *ones* from Israel are Israel. <sup>7</sup>Nor are they all children because they are seed of Abraham, but “In Isaac a seed will be called for you” [Gen 21:12]. <sup>8</sup>That is, these children of the flesh are not children of God, but the children of the promise are counted for seed. <sup>9</sup>For the word of promise is this: “I will come at this time, and there will be a son to Sarah” [Gen 18:10]. <sup>10</sup>And not only this, but there is also Rebekah having bed from one man, Isaac our father. <sup>11</sup>For the twins having not yet been born nor having done anything good or bad—in order that the purpose of God according to His choosing might continue, <sup>12</sup>not of works but of the One calling—it was said to her [in Gen 25:23] that “the older will serve the younger”. <sup>13</sup>Just as it has been written [in Mal 1:2-3]: “I loved Jacob, but I hated Esau”.

### *God Has Mercy On Whom He Wants, And He Hardens Whom He Wants*

<sup>14</sup>Therefore what shall we say? There is not unrighteousness with God, is there? May it never be! <sup>15</sup>For He says to Moses [in Ex 33:19], “I will have-mercy-on whomever I have-mercy, and I will have-compassion-on whomever I have compassion”. <sup>16</sup>So then, mercy is not of the one wanting, nor of the one running, but of the One having-mercy— God. <sup>17</sup>For the Scripture says to Pharaoh [in Ex 9:16] that “I raised you up for this very purpose: so that I might demonstrate My power in you, and so that My name might be proclaimed in all the earth”. <sup>18</sup>So then, He has-mercy-on whom He wants, and He hardens whom He wants.

### *The Creator Is Making Known His Wrath And His Mercy In Humankind*

<sup>19</sup>Therefore you will say to me, “Why then does He still find-fault? For who has resisted His will?” <sup>20</sup>O human, on the contrary, who are you, the one answering-back to God? The thing formed will not say to the one having formed it, “Why did you make me like-this?”, will it? <sup>21</sup>Or does not the potter have authority over the clay to make from the same lump one vessel for honor and another for dishonor? <sup>22</sup>But what if God, wanting to demonstrate His wrath and to make-known His power, bore with much patience vessels of wrath having been prepared for destruction, <sup>23</sup>and did so in order that He might make-known the riches of His glory upon vessels of mercy which He prepared-beforehand for glory— <sup>24</sup>even us whom He called not only from the Jews, but also from the Gentiles?

### *He Is Making Those Not His People His Own Children*

<sup>25</sup>As He says also in Hosea: “I will call ‘Not My people’, ‘My people’; and ‘Not having been loved’, ‘Having been loved’” [Hos 2:23]. <sup>26</sup>“And it shall be in the place where it was said to them ‘you are not My people’, there they will be called sons of the living God” [Hos 1:10].

### *But Only a Remnant of Israel Will Be Saved*

<sup>27</sup>But Isaiah cries-out concerning Israel: “If the number of the sons of Israel should be like the sand of the sea, the remnant will be saved. <sup>28</sup>For the Lord will accomplish His word upon the earth, completing and cutting-short” [in Isa 10:22-23]. <sup>29</sup>And just as Isaiah said-before [in Isa 1:9]: “Unless the Lord of Sabaoth had left-behind a seed for us, we would have become like Sodom, and we would have been likened as Gomorrah”.

### *Israel Pursued a Righteousness Through The Law, And Did Not Attain It*

<sup>30</sup>Therefore, what shall we say? That Gentiles, the ones not pursuing righteousness, took-hold-of righteousness— but a righteousness by faith. <sup>31</sup>But Israel, pursuing the Law of righteousness, did not attain to that Law. <sup>32</sup>For what reason? Because they pursued it not by faith, but as-if it was by works. They stumbled on the Stone of stumbling, <sup>33</sup>just as it has been written [in Isa 28:16]: “Behold—I am laying in Zion a Stone of stumbling and a Rock of falling. And the one putting-faith upon Him will not be put-to-shame”.

### *Israel's Zeal Is Not In Accordance With Knowledge*

**10:1** Brothers, my heart's desire and petition to God for them is for their salvation. <sup>2</sup>For I testify concerning them that they have a zeal for God— but not in-accordance-with knowledge.

### *For They Are Ignorant of The Source of True Righteousness*

<sup>3</sup>For being-ignorant-of the righteousness of God, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. <sup>4</sup>For Christ is the end of the Law for righteousness for everyone believing.

### *The Law Requires Performance; True Righteousness Comes By Faith In Christ*

<sup>5</sup>For Moses writes [in Lev 18:5] as to the righteousness of the Law that “The person having done them will live by them”. <sup>6</sup>But the righteousness of faith speaks as follows: “Do not say in your heart, “Who will go up into heaven?”, that is, to bring Christ down, <sup>7</sup>or “who will go down into the abyss?”, that is, to bring Christ up from the dead. <sup>8</sup>But what does it say? “The word is near you, in your mouth and in your heart”, that is, the word of faith which we are proclaiming, <sup>9</sup>that if you confess with your mouth Jesus as Lord and you believe in your heart that God raised Him from the dead, you will be saved. <sup>10</sup>For it is believed with the heart resulting-in righteousness, and it is confessed with the mouth resulting in salvation.



### *The Scripture Says Faith Leads To Salvation For Both Jew And Greek*

<sup>11</sup>For the Scripture says [in Isa 28:16] “everyone putting-faith upon Him will not be put-to-shame”. <sup>12</sup>For there is no distinction *between* both Jew and Greek— for the same Lord *is Lord of* all, being rich toward all the *ones* calling-upon Him. <sup>13</sup>For “everyone who calls-upon the name *of the* Lord will be saved” [Joel 2:32].

### *This Is Why God Sent Forth His Messengers With The Report About Christ*

<sup>14</sup>How then may they call-upon *the One* in Whom they did not believe? And how may they believe *the One* Whom they did not hear? And how may they hear without *one* proclaiming? <sup>15</sup>And how may they proclaim if they are not sent-forth?— just as it has been written [in Isa 52:7]: “How beautiful *are* the feet *of the ones* announcing-good-news-of good *things!*” <sup>16</sup>But they did not all obey the good-news, for Isaiah says [in Isa 53:1], “Lord, who put-faith-*in* our report?” <sup>17</sup>So the faith *comes* from a report-hearing, and the report-hearing through a word *about* Christ.

### *But It Is Not As Though Israel Did Not Hear*

<sup>18</sup>But I say— *it is not that* they did not hear, *is it?* On the contrary: “Their voice went-out into all the earth, and their words to the ends *of the* world” [Ps 19:4].

### *And It Is Not As Though Israel Did Not Know*

<sup>19</sup>But I say— *it is not that* Israel did not know, *is it?* First, Moses says [in Deut 32:21] “I will provoke you to jealousy over *what is not a* nation. I will provoke you to anger over *a* nation without-understanding”. <sup>20</sup>And Isaiah is very-bold and says [in Isa 65:1] “I was found by the *ones* not seeking Me. I became visible *to the ones* not asking-for Me”. <sup>21</sup>But with-regard-to Israel He says [in Isa 65:2], “I held-out My hands the whole day toward *a* disobeying and contradicting people”.

### *But God Did Not Reject His People*

**11:1** Therefore I say, God did not reject His people, *did He?* May it never be! For I also am *an* Israelite, from *the* seed *of* Abraham, *the* tribe *of* Benjamin. <sup>2</sup>God did not reject His people whom He foreknew!

### *There Is Still a Remnant Chosen By God*

Or do you not know what the Scripture says in-connection-with Elijah [in 1 Kings 19:14], how he appeals *to* God against Israel?— <sup>3</sup>“Lord, they killed Your prophets, they tore-down Your altars, and I alone was left, and they are seeking my life”. <sup>4</sup>But what does the divine-response say *to* him [in 1 Kings 19:18]?— “I left-remaining *for* Myself seven-thousand men who did not bow *a* knee *to* Baal”. <sup>5</sup>In this manner then, there has come-to-be *a* remnant also at the present time, according-to *the* choosing *of* grace. <sup>6</sup>And if *it is* by grace, *it is* no longer by works. Otherwise the grace becomes grace no longer.

### *But The Rest Were Hardened By God*

<sup>7</sup>Therefore what? This which Israel is seeking-for, it did not obtain. But the chosen obtained *it*, and the rest were hardened, <sup>8</sup>just as it has been written: “God gave them *a* spirit *of* stupor [Isa 29:10], eyes *that they may* not see and ears *that they may* not hear, until this very day” [Deut 29:4]. <sup>9</sup>And David says [in Ps 69:22-23], “Let their table become *a* snare and *a* trap and *a* cause-of-falling and *a* retribution *to* them. <sup>10</sup>Let their eyes be darkened *that they may* not see. And bend their back continually”.

### *And Israel Did Not Stumble So As To Fall*

<sup>11</sup>Therefore I say, they did not stumble in order that they might fall, *did they?* May it never be! On-the-contrary, *by* their trespass salvation *came to* the Gentiles, so as to provoke them to jealousy. <sup>12</sup>But if their trespass *is* riches *for the* world and their defeat *is* riches *for the* Gentiles, how much more *will* their fullness *be!* <sup>13</sup>And I am speaking *to you*, the Gentiles. So indeed to the extent I am *an* apostle *of the* Gentiles I glorify my ministry— <sup>14</sup>if somehow I might provoke my flesh to jealousy and save some of them. <sup>15</sup>For if their rejection *is* reconciliation *for the* world, what *will their* acceptance *be* if not life from *the* dead?

### *Their Branches Were Broken Off By Unbelief And You Were Grafted In By Faith*

<sup>16</sup>But if the firstfruit *is* holy, the lump *is* also. And if the root *is* holy, the branches *are* also. <sup>17</sup>Now if some *of the* branches were broken-off and **you**, being *a* wild-olive-tree, were grafted-in among them and became *a* co-partner *of the* root, *of the* fatness *of the* olive tree, <sup>18</sup>do not be vaunting *over* the branches. But if you vaunt, [remember] **you** are not carrying the root, but the root *you*. <sup>19</sup>You will say then, “Branches were broken off in order that **I** might be grafted-in”. <sup>20</sup>Well *said!* They were broken off *by their* unbelief, and **you** stand *by your* faith. Do not be thinking lofty *things*, but be fearing— <sup>21</sup>for if God did not spare the branches in accordance with nature, perhaps neither will He spare *you*.

### *They Will Be Re-Grafted If They Believe*

<sup>22</sup>Therefore behold *the* kindness and severity *of* God— severity upon the *ones* having fallen, but *the* kindness *of* God upon *you*, if *you* continue *in His* kindness. Otherwise **you** also will be cut off. <sup>23</sup>But those *ones* also, if they do not continue *in* unbelief, will be grafted-in. For God is able to graft them in again. <sup>24</sup>For if **you** were cut off from the wild-olive-tree according to nature

and were grafted-in contrary to nature into *a* cultivated-olive-tree, how much more will these, the *ones* in accordance with nature, be grafted-in *their* own olive tree!

### *All Israel Will Be Saved*

<sup>25</sup>For I do not want you to be unaware, brothers, *as to* this mystery— in order that you not be wise among yourselves— that *a* hardness in part has happened *to* Israel until the fullness *of* the Gentiles comes in. <sup>26</sup>And so all Israel will be saved, just as it has been written: “The *One* delivering will come from Zion, He will turn-away ungodliness from Jacob. <sup>27</sup>And this *is* the covenant from Me *with* them, when I take-away their sins” [Isa 59:20-21].

### *They Are Beloved To God*

<sup>28</sup>In relation to the good-news they are enemies [of God] for your sake— but in relation to the choosing of God they are beloved ones [of God] for the sake of the fathers. <sup>29</sup>For the gifts and the calling of God are without-regret.

### *They Will Be Shown Mercy*

<sup>30</sup>For just as **you** once disobeyed God, but now were shown-mercy *in* the disobedience of these *Jews*, <sup>31</sup>so also these *Jews* now disobeyed *in* the mercy belonging to you, in order that **they** also now may be shown-mercy. <sup>32</sup>For God confined all in disobedience in order that He may show-mercy to all.

### *O The Depth of God's Wisdom! To Him Be The Glory!*

<sup>33</sup>*O* the depth of riches both *of* the wisdom and *the* knowledge *of* God! How unsearchable *are* His judgments and untraceable His ways! <sup>34</sup>“For who knew *the* mind *of* the Lord? Or who became His counselor?” [Isa 40:13]. <sup>35</sup>“Or who previously-gave *to* Him and it will be repaid *to* him?” [Job 41:11]. <sup>36</sup>Because all *things are* from Him and through Him and for Him. *To Him be* the glory forever, amen.

### *I Urge You To Present Your Bodies To God As a Living Sacrifice, And Renew Your Mind*

**12:1** Therefore I urge you, brothers, by the compassions *of* God, to present your bodies *as a* living holy sacrifice pleasing *to* God, *as* your spiritual worship. <sup>2</sup>And do not be conformed *to* this age, but be transformed *by* the renewing *of your* mind, so that you *may* be approving what *is* the good and pleasing and perfect will *of* God.

### *Think Sound-Mindedly About Yourself As God Has Apportioned You The Faith*

<sup>3</sup>For I say *to* everyone being among you through the grace having been given *to* me not to be thinking-highly *of yourself* beyond what *you* ought-to think, but to be thinking so *as to* be sound-minded, as God apportioned *to* each *a* measure *of* faith.

### *For We Are One Body In Christ. Use The Gifts and Faith God Has Given You*

<sup>4</sup>For just as we have many body-parts in one body and all the body-parts do not have the same function, <sup>5</sup>in this manner we the many are one body in Christ, and individually body-parts *of* one another. <sup>6</sup>And having different *grace*-gifts according-to the grace having been given *to* us, *exercise them accordingly*: whether prophecy, in accordance with the proportion *of your* faith; <sup>7</sup>or service, in-the-sphere-of *your* service; or the *one* teaching, in the sphere of *your* teaching; <sup>8</sup>or the *one* exhorting, in the sphere of *your* exhortation; the *one* giving, with generosity; the *one* leading, with diligence; the *one* showing-mercy, with cheerfulness.

### *Think And Diligently Act In Love, Faith, And Holiness*

<sup>9</sup>*I say to let your* love *be* sincere, while abhorring the evil, clinging *to* the good; <sup>10</sup>*to be* affectionate to one another *in* brotherly-love, preferring one another *in* honor; <sup>11</sup>*to not be* hesitant *in* diligence; *to be* boiling *in* spirit, serving the Lord, <sup>12</sup>rejoicing *in* hope, enduring *in* affliction, devoting-yourself *to* prayer, <sup>13</sup>sharing *in* the needs *of* the saints, pursuing hospitality. <sup>14</sup>Be blessing the *ones* persecuting you— be blessing and not cursing. <sup>15</sup>*I say to* rejoice with rejoicing *ones*, to weep with weeping *ones*; <sup>16</sup>*to be* thinking the same *thing* toward one another, not thinking lofty things, but being carried-along-with the lowly (do not be wise among yourselves); <sup>17</sup>*to be* giving-back evil for evil *to* no one; *to be* providing-for good *things* in the sight of all people, <sup>18</sup>living-in-peace with all people if possible— *as far as* from you; <sup>19</sup>*to not be* avenging yourselves, beloved, but give *a* place *to* the wrath *of* God. For it has been written: “Vengeance *is for* Me, I will repay, says *the* Lord” [Deut 32:35]. <sup>20</sup>“But if your enemy is hungry, feed him; if he is thirsty, give-a-drink *to* him. For doing this, you will heap coals *of* fire upon his head” [Prov 25:21-22]. <sup>21</sup>Do not be overcome by evil, but be overcoming evil with good.

### *Be Subject To Authorities: They Are Established By God*

**13:1** Let every soul be subject *to* superior authorities. For there is no authority except by God. And the existing *ones* are established by God. <sup>2</sup>So then the *one* opposing the authority has resisted the ordinance *of* God. And the *ones* having resisted will receive judgment *on* themselves.

### *Rulers are God's Servants To Reward Good And Punish Evil*

<sup>3</sup>For the rulers are not *a* fear *to* good work, but *to* evil. Now do you want to not be fearing the authority? Be doing good, and

you will have praise from him— <sup>4</sup>for he is God’s servant *to* you for good. But if you are doing evil, be fearing! For he does not bear the sword in-vain— for he is God’s servant, *an* avenger for wrath *on* the *one* practicing evil. <sup>5</sup>Therefore *it is a* necessity to be subject— not only because of the wrath, but also because of the conscience.

#### *So Give Them Their Due*

<sup>6</sup>For because of this also you pay tributes. For they are ministers *of* God devoting-themselves to this very *thing*. <sup>7</sup>Give-back *to* all *authorities* the *things* owed— the tribute *to* the *one* owed the tribute, the tax *to* the *one* owed the tax, the fear *to* the *one* owed the fear, the honor *to* the *one* owed the honor.

#### *Pay Your Ongoing Debt of Love*

<sup>8</sup>Be owing nothing *to* anyone except to be loving one another. For the *one* loving the other has fulfilled *the* Law. <sup>9</sup>For the *saying* “You shall not commit-adultery, you shall not murder, you shall not steal, you shall not covet” [Ex 20:13-17], and if *there is* any other commandment, is summed-up in this *saying*— in the “You shall love your neighbor as yourself” [Lev 19:18]. <sup>10</sup>Love does not work harm *to* the neighbor. Therefore love *is the* fulfillment *of the* Law.

#### *Put On The Weapons of The Light, And Make No Provision For The Flesh*

<sup>11</sup>And *do* this knowing the time, that *it is* already *the* hour *for* you to arise from sleep. For now our salvation *is* nearer than when we believed. <sup>12</sup>The night is advanced, and the day has drawn-near. Therefore let us lay-aside the works *of* the darkness and let us put-on the weapons *of* the light. <sup>13</sup>Let us walk properly as in *the* day— not *in* revelries and drunkenness, not *in* beds and sensualities, not *in* strife and jealousy, <sup>14</sup>but put-on the Lord Jesus Christ and do not be making provision *for* the flesh, for *its* desires.

#### *Accept Those Weak In The Faith*

**14:1** Now be accepting the *one* being weak *in* the faith— [but] not for disputes *about* opinions.

#### *Don’t Judge The Opinions of Fellow Servants of Your Master*

<sup>2</sup>One has faith to eat all *things*, but the *one* being weak eats vegetables. <sup>3</sup>Let not the *one* eating be treating-with-contempt the *one* not eating. And let not the *one* not eating be judging the *one* eating— for God accepted him. <sup>4</sup>Who are **you**, the *one* judging a household-servant belonging-to-another? *To his* own master he stands or falls. And he will stand, for the Lord is able to make him stand.

#### *Live For The Lord As You Think Best, For Each of Us Will Give an Account To God*

<sup>5</sup>For one judges *a* day beyond *a* day, but another judges every day *alike*. Let each *one* be fully-convicted in *his* own mind. <sup>6</sup>The *one* thinking *as to* the day, is thinking *for the* Lord. And the *one* eating, is eating *for the* Lord— for he gives-thanks *to* God. And the *one* not eating, is not eating *for the* Lord— and he gives-thanks *to* God. <sup>7</sup>For none *of* us lives *for* himself, and none dies *for* himself. <sup>8</sup>For if we live, we live *for* the Lord; and if we die, we die *for* the Lord. Therefore if we live and if we die, we are the Lord’s. <sup>9</sup>For Christ died and came-to-life for this: that He might be-Lord both *of* dead and living *ones*. <sup>10</sup>But why are **you** judging your brother? Or why also are **you** treating your brother with contempt? For we will all stand before the judgment-seat *of* God. <sup>11</sup>For it has been written [in Isa 45:23]: “*As I* live”, says *the* Lord, “every knee will bow *to Me*. And every tongue will confess-*out to* God”. <sup>12</sup>So then, each *of* us will give *an* account for himself *to* God.

#### *Don’t Let Your Good Choices Cause Spiritual Harm To Others; Walk In Love*

<sup>13</sup>Therefore let us no longer be judging one another. But rather judge this: not to be placing *an* opportunity-for-stumbling or a cause-of-falling *for* the brother (<sup>14</sup>I know and am convinced in *the* Lord Jesus that nothing *is* defiled in itself, except *to* the *one* considering anything to be defiled— *to* that *one* *it is* defiled). <sup>15</sup>For if your brother is grieved because of food, you are no longer walking according-to love. Do not be destroying *with* your food that *one* for whom Christ died. <sup>16</sup>Therefore do not be letting your good *thing* be blasphemed. <sup>17</sup>For the kingdom *of* God is not eating and drinking, but righteousness and peace and joy in *the* Holy Spirit. <sup>18</sup>For the *one* serving Christ in this *is* pleasing *to* God and approved *by* people.

#### *Let Us Be Pursuing Peace And Things That Build Up, Not Things That Tear Down*

<sup>19</sup>So then, let us be pursuing the *things* of peace and the *things* of edification for one another. <sup>20</sup>Do not be tearing-down the work *of* God for the sake of food. All *things* are clean— but *it is* evil *for* the person eating with *an* opportunity-for-stumbling. <sup>21</sup>*It is* good not to eat meats, nor to drink wine, nor *to do anything* by which your brother stumbles.

#### *Hold To Your Convictions, But Carry The Weak. Don’t Just Please Yourselfes*

<sup>22</sup>*The* faith which **you** have, be having for yourself in the sight of God. Blessed *is* the *one* not judging himself in what he is approving. <sup>23</sup>But the *one* doubting has been condemned if he eats, because *it was* not from faith— and everything which *is* not from faith is sin. **15:1** But **we**, the strong *ones*, ought to be carrying the weaknesses *of* the *ones* not-strong, and not to be pleasing ourselves.

*Be Pleasing Your Neighbor: For Even Christ Didn't Please Himself, As It Is Written*

<sup>2</sup>Let each of us be pleasing *his* neighbor for good, toward [his] edification. <sup>3</sup>For even Christ did not please Himself, but just as it has been written [in Ps 69:9]: “The reproaches of the *ones* reproaching You fell upon Me”.

*For Scripture Was Written To Give Us Hope As We Endure In This*

<sup>4</sup>For all that was written-before was written for our instruction, in order that we might have hope through endurance and through the encouragement of the Scriptures.

*May God Help You All To Think The Same Thing, To His Glory*

<sup>5</sup>Now may the God of endurance and encouragement grant you to be thinking the same *thing* among one another according to Christ Jesus, <sup>6</sup>in order that with-one-accord you may with one mouth be glorifying the God and Father of our Lord Jesus Christ.

*Therefore Accept One Another As Christ Has Accepted You, Both Jew And Gentile*

<sup>7</sup>Therefore, be accepting one-another, just as Christ also accepted you— for the glory of God. <sup>8</sup>For I say that Christ has become a servant of the circumcised on behalf of the truth of God, so that He might confirm the promises of the fathers, <sup>9</sup>and the Gentiles might glorify God for His mercy just as it has been written: “For this reason I will praise You among the Gentiles and I will sing-praise to Your name” [Ps 18:49]. <sup>10</sup>And again he says, “Celebrate, Gentiles, with His people” [Deut 32:43]. <sup>11</sup>And again, “All Gentiles, be praising the Lord, and let all the peoples praise Him” [Ps 117:1]. <sup>12</sup>And again Isaiah says, “There will be the root of Jesse, even the *One* rising-up to rule the Gentiles. The Gentiles will put-their-hope upon Him” [Isa 11:10].

*Peace And Joy To You All*

<sup>13</sup>Now may the God of hope fill you with all joy and peace in believing, so that you may be abounding in hope by the power of the Holy Spirit.

*Brothers, I Wrote To You As a Minister of Christ To The Gentiles, Serving The Gospel*

<sup>14</sup>Now I am convinced, my brothers— even I myself concerning you— that you yourselves also are full of goodness, having been filled with all knowledge, being able also to admonish one another. <sup>15</sup>But I wrote more-boldly to you, in part as reminding you again, because of the grace having been given to me by God <sup>16</sup>so that I might be a minister of Christ Jesus to the Gentiles, performing-priestly-service-for the good-news of God in order that the offering of the Gentiles might become acceptable, having been sanctified by the Holy Spirit.

*My Ministry of The Gospel To Gentiles Who Have Not Heard Is My Boast And My Ambition*

<sup>17</sup>I then have *this* boasting in Christ Jesus as to the things pertaining to God— <sup>18</sup>for I will not dare to speak anything of things which Christ did not accomplish through me in word and deed for the obedience of the Gentiles, <sup>19</sup>by the power of signs and wonders, by the power of the Spirit of God— so-that from Jerusalem and around as far as Illyricum I have completed the good-news of Christ, <sup>20</sup>and was thus being ambitious to be announcing-the-good-news where Christ was not named in order that I might not be building upon a foundation belonging-to-another, <sup>21</sup>but just as it has been written [in Isa 52:15]: “*Ones* to whom it was not declared concerning Him will see, and they who have not heard will understand”.

*Pursuing This Ministry, I Hope To Come To You On The Way To Spain*

<sup>22</sup>Therefore indeed I was hindered as to many things from coming to you. <sup>23</sup>But now no longer having a place in these regions, and having a yearning for many years that I should come to you <sup>24</sup>whenever I am proceeding into Spain— for I hope, while proceeding-through, to see you and to be sent-forward there by you, if I may first be filled in part with your company.

*But First I Am Going To Jerusalem, Taking a Contribution To The Poor Saints There*

<sup>25</sup>But now I am proceeding to Jerusalem, serving the saints. <sup>26</sup>For Macedonia and Achaia were well-pleased to make a certain contribution for the poor among the saints in Jerusalem. <sup>27</sup>For they were well-pleased, and they are their debtors. For if the Gentiles shared in their spiritual things, they are indebted also to minister to them in fleshly things. <sup>28</sup>Having then completed this, and having sealed this fruit to them, I will go through you into Spain. <sup>29</sup>And I know that while coming to you, I will come in the fullness of the blessing of Christ.

*Pray For Me, Brothers*

<sup>30</sup>Now I appeal-to you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to struggle-with me in your prayers to God for me— <sup>31</sup>that I may be delivered from the *ones* disobeying in Judea, and that my service for Jerusalem may prove-to-be acceptable to the saints, <sup>32</sup>in order that having come in joy to you by the will of God, I may rest-up-with you. <sup>33</sup>Now the God of peace be with you all, amen.

### *Closing Remarks And Greetings:*

#### *I Commend Phoebe To You; Help Her*

**16:1** Now I commend *to* you our sister Phoebe— *she* being also *a* servant *of* the church in Cenchrea— <sup>2</sup>in order that you may receive her in *the* Lord worthily *of* the saints, and may stand-by her in whatever matter she may be having-need *of* you. For she herself indeed became *a* benefactor *of* many, and *of* me myself.

#### *Greet My Friends*

<sup>3</sup>Greet Prisca and Aquila— my fellow-workers in Christ Jesus, <sup>4</sup>who risked their *own* neck for my life, *to* whom not only am **I** giving-thanks, but also all the churches *of* the Gentiles— <sup>5</sup>and the church at their house. Greet Epaenetus, my beloved, who is *the* firstfruit *of* Asia for Christ. <sup>6</sup>Greet Mary, who labored-*at* many *things* for you. <sup>7</sup>Greet Andronicus and Junias, my kinsmen and my fellow-captives, who are notable among the apostles, who also were in Christ before me. <sup>8</sup>Greet Ampliatus, my beloved in *the* Lord. <sup>9</sup>Greet Urbanus, our fellow-worker in Christ, and Stachys my beloved. <sup>10</sup>Greet Apelles, the approved *one* in Christ. Greet the *ones* from the *ones of* Aristobulus. <sup>11</sup>Greet Herodion, my kinsman. Greet the *ones* from the *ones of* Narcissus, the *ones* being in *the* Lord. <sup>12</sup>Greet Tryphaena and Tryphosa, the *ones* laboring in *the* Lord. Greet Persis the beloved, who labored-*at* many *things* in *the* Lord. <sup>13</sup>Greet Rufus, the chosen *one* in *the* Lord, and his mother and mine. <sup>14</sup>Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them. <sup>15</sup>Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them. <sup>16</sup>Greet one another with *a* holy kiss.

#### *The Churches Here Greet You*

All the churches *of* Christ greet you.

#### *Watch Out For False Teachers*

<sup>17</sup>Now I urge you, brothers, to be watching-out-for the *ones* producing the dissensions and the causes-of-falling contrary to the teaching which **you** learned, and be turning-away from them. <sup>18</sup>For such *ones* are not serving our Lord Christ, but their *own* stomach. And by smooth-talk and flattery they deceive the hearts *of* the guileless *ones*. <sup>19</sup>For your obedience reached to all, therefore I am rejoicing over you. But I want you to be wise with-reference-to the good and innocent with-reference-to the evil. <sup>20</sup>And the God *of* peace will crush Satan under your feet shortly. The grace *of* our Lord Jesus *be* with you.

#### *My Companions Greet You*

<sup>21</sup>Timothy my fellow-worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen. <sup>22</sup>**I**, Tertius, greet you— the *one* having written the letter in *the* Lord. <sup>23</sup>Gaius, the host *of* me and *of* the whole church, greets you. Erastus, the steward *of* the city, greets you, and *so does* Quartus, *our* brother. <sup>24</sup>

#### *To God Be The Glory*

<sup>25</sup>Now *to* the *One* being able to establish you in-accordance-with my good-news and the proclamation *of* Jesus Christ, [which is] in-accordance-with *the* revelation *of* the mystery having been kept-silent *for* eternal times, <sup>26</sup>but now having been revealed and **having been made-known to all the nations** through *the* prophetic Scriptures according to *the* command *of* the eternal God for *the* obedience *of* faith, <sup>27</sup>*to* the only wise God through Jesus Christ, *to* Whom *be* the glory forever, amen.